

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, OCT. 7, 1915

NEW SERIES, VOL. XVII, NO. 40

KINGDOM BRIEFS

Pastor I. A. Hailey, of Union, recently held a good meeting at Oakman, Ala.

Rev. J. E. Thigpen has resigned at Flora. He has not matured his plans for the future.

The police force in Nashville, Tenn., has been reduced in numbers since prohibition went into effect.

Billy Sunday is turning Omaha, Neb., right side up. This has been the hardest place that evangelists have had to handle.

Miss Ora Hicks and Rev. C. B. Williams, both of Eupora, are attending the Southwestern Baptist Theological Seminary at Fort Worth.

Rev. H. J. McCool, of Eupora, writes that the Zion Association was a good one. Brother Bryan Simmons represented The Record and the hospital.

Missionary J. G. Chastain has just completed his engagement with the pastors and churches in Pearl River Association, and goes next to Alabama for a similar work.

The new constitution of the State of New York provides for a short ballot, but gives a long constitution, the document being seven times as long as that of the United States.

"Everyday Gladness," the new book by Miss Fannie E. S. Heck, written during her last illness, has the charm of a beautiful life. Order from The Baptist Record; fifty-five cents post-paid.

It is said that J. B. Duke, of Durham, N. C., will give \$100,000 a year for the rest of his life to the Methodist church. Does this mean that the Methodist stock market is bullish, or is it a sign that there will be more smoke?

Rev. J. R. Kyzar has resigned at Bude, Meadville and New Prospect. He awaits the Lord's leading as to his future. He is one of our most useful young pastors and has been for several years moderator of Lincoln County Association.

Our field representative, Brother H. M. Long, acknowledges with thanks the assistance of Pastors W. A. Roper at Kosciusko, and J. D. Franks at Durant. The pastor's assistance is almost always essential to success in working for the paper.

Brother Zeno Wall, of Columbia, has not only enjoyed a good year's work in his own church, but has been blessed in the meetings he has held. In all, one hundred and ten have been baptized, twenty of them at Magee, where he was once pastor.

The National Daily is a new organ of the Anti-Saloon League, published in Waterville, Ohio. Recently they have given deserved prominence to the young peoples co-operative temperance bureau, which desires to be a clearing house of information on this subject for all young peoples' organizations.

President J. L. Johnson writes from the Woman's College: "The third week of our session has passed and our classes are well organized. We tried a new plan at our organization this session with the result that on the afternoon of the first day every class was organized and lessons assigned for the second day. The Armenians held their first public meeting Saturday night, when they presented a short play entitled 'The Beauty Parlor,' and other interesting numbers. Brother J. G. Chastain spent a day with us this week and made a most interesting chapel talk upon Mexico. On State mission Sunday our attendance was 272; number of Bibles, 194; contribution, \$53.25. Prof. Claude Bennett has been elected Sunday School superintendent and we are looking forward to an attendance of over 300. Brother Green preached a fine sermon Sunday morning and six joined the church—three by letter, and three for baptism. The candidates for baptism are three of our new students—all members of the same family. The writer went down to Gulfport last Tuesday night to attend the Gulf Coast Association, in the interest of the Education Commission. The association met at Long Beach Wednesday morning and organized by electing R. L. Gillon, moderator, and J. L. Taylor, clerk and treasurer. After reading a few letters the association adjourned for two weeks on account of the storm which was then beginning. My experiences in the fearful tempest which raged for a day and night and cost our Southern coast hundreds of lives and millions of dollars, will never be forgotten. In very truth, 'God rides upon the storm.'"

The October number of the Review and Expositor shows its usual living touch with the times and makes its contribution to the thought of the day in the good bill of fare it offers. A glance at the subjects treated is appetizing: "Fanny Crosby," by C. A. Stakely; "The Religious Movement in Germany During the World War," by J. W. Richter; "Lessons from the Life of John Huss," by Geo. B. Eager; "The Teaching of Jesus in the Light of the Newer Psychology," by J. M. Burnett; "The Russian Polemical Literature on Russian Baptists," by A. Palmieri; "Socializing the Christian Order," by J. H. Barber; "The Existence of God," by O. O. Fletcher; "The Significance of Whitefield," by A. W. Cleavis; and the book reviews.

Evidences multiply that Americans love to be humbugged. One of the more recent is the arrest of "Archbishop Neno New" at San Francisco for using the mails to defraud. His victims are men and women in cities throughout the United States. He sold scholarships in a university that did not exist, induced credulous people to buy a "New Thought Bible." He was head of a "New Thought" cult, pretending to heal and teach virtue while practicing vice. There are still people who "receive not the love of the truth and are given over to believe a lie and be damned."

Rev. J. R. Russell removes from Saltillo, Miss., to Eldridge, Ala.

Pastor Truett, of Dallas, Texas, was recently given an automobile by his church.

A movement is on foot to properly celebrate the centennial of Mississippi's admission into the Union. It ought to be done. 1917 is the year.

The editor of The Standard thinks Paul must have occasionally taken an afternoon off and attended the athletic games, judging from his frequent reference to them in his epistles.

Editor E. J. A. McKinney, of the Baptist Advance, Little Rock, Ark., says he will resign his connection with the paper, January first, unless it has better financial support. There are some people that can't turn loose.

We are sorry to learn of the serious illness of Editor Barnett, of the Alabama Baptist. He is suffering from typhoid fever and will not be able to do any work for several weeks. In the meantime, Associate Editor Herbert B. Limer takes up his work.

Texas boasts that one person in eight is a Baptist. The Religious Herald boasts that one in five in Virginia is a Baptist. We hope these states may continue to improve until they come to where Mississippi now is, and that we may continue to lead them.

Pastor J. B. Leavell, of Oxford, has gone to the seminary at Louisville for a few months' work. It has been his purpose for several years to finish his course at the seminary. He is one of our best preachers but realizes that the work demands the highest preparation. His pulpit will be supplied during part of his absence by Rev. M. O. Patterson.

W. E. Farr reports his work for the Education Commission for the past week as follows: The Lawrence County Association met with the Hathorn church, October 1. Brother Dan Lee, of Monticello, was made moderator, also Brother C. E. Gibson, of the same place, made clerk. The claims of the Education Commission were presented and a splendid offering made. The Carey Association met with the McCallis Creek church on October 2, with Brother P. C. Thompson, of Garden City, as moderator, and Brother Smith, clerk. Most of the churches were represented and the discussions were fine. The claims of our schools had a choice hour, and a very liberal offering made. It was quite a pleasure to meet the new pastor of Natchez, Brother Tinnin, who made a most favorable impression upon the association. At Brookhaven Dr. W. H. Morgan is the live and energetic pastor. Much has been accomplished during Brother Morgan's pastorate, and the church is in healthy condition. A most liberal offering was made to our schools in spite of the fact that they are laboring under heavy burdens. May God bless this great church and pastor.

THE LORD'S SUPPER.

We might ask: When was it instituted? The Bible tells us it was instituted on the night of the betrayal, in that upper room just after Jesus ate the passover. Jesus took bread and blessed it and broke it and gave it to the disciples and said, "Take, eat; this is my body." And He took the cup and gave thanks and gave it to them, saying, "Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins." The object of it was to show the Lord's death till He come; not to show our love, friendship or fellowship for each other. In eating this supper, we do not show the Lord's birth, baptism, burial, resurrection, or ascension of our Redeemer, but His death. If ever the ignominious death of our Savior on Calvary should fill the thoughts of the Christian to the exclusion of every other topic, it is when he sits at the table of the Lord. Paul said our communion is the communion of the body and blood of Christ. And we are not ready to eat at the Lord's table until we believe in Him, and are baptized and members of the visible church, for belief and baptism is a prerequisite to the Lord's table. We recognize this to be indispensable to church membership. The Lord's supper is an ordinance to be observed exclusively by the members of a visible church of Christ, and none can be members of a visible church of Christ without baptism. It is seen from reading the New Testament, that baptism is a prerequisite to the Lord's supper, because it is a prerequisite to church membership. Church membership is the chief condition prior to communion at the Lord's table. Baptism is a condition only in the sense that it precedes church membership. See Acts 2:41. Then they that gladly received His word were baptized and the same day there were added unto them about three thousand souls. A refusal on the part of Baptists to commune with Pedobaptists is because we do not consider them scripturally baptized, and consequently without church membership. So it will be well for us to show that baptism precedes the Lord's supper, and this is not difficult. No one can deny that John the Baptist, baptized multitudes of people in the river Jordan, not with the river, but in the river (Mark 1:5). So John baptized Jesus and His disciples in the river Jordan, and they became Baptists, as John was a Baptist. So about three years after Jesus' baptism, he instituted the supper, so it would be absurd to believe that he selected unbaptized persons as his apostles to preach his gospel hear his last words, "Go disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. After being made a disciple and baptized, then comes the teaching them to observe all things whatsoever I have commanded you. Jesus in regard to the supper, said, "This do in remembrance of me." So baptism comes before the Lord's supper. On the day of Pentecost, Peter said to the convicted Jews, "Repent and be baptized, not

to repent, and eat the Lord's supper, but be baptized." Baptism was to succeed repentance. Then it is added that the baptized "continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayer. Those who continue in the apostles' doctrine and fellowship are the ones to eat the Lord's supper. You take three denominations—Baptist, Methodist and Campbellite. Each one has a different doctrine therefore out of fellowship with each other. It would be impossible for them to eat the Lord's supper together without violating the Word of God, for Paul said first of all, When ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they which are opposed may be made manifest among you; when ye come together therefore into one place, this is not to eat the Lord's supper." (I Cor. 11, 18, 19, 20.) And in the second verse he said, "Now I praise you, brethren that ye remember me in all things and keep the ordinances as I delivered them to you, so in all the teachings of the New Testament belief is before baptism, and baptism before church membership, and church membership before the Lord's supper. In the case of the Ethiopian, when he came to water, said to Philip, "Here is water; what doth hinder me to be baptized?" and Philip said, "If thou believest with all thine heart thou mayest," and he answered and said, "I believe that Jesus Christ is the Son of God." Philip demanded belief in Jesus Christ before baptism and what right has any one else, to baptize without belief in the Lord Jesus Christ? And yet some folks will take little babies without any knowledge at all of their existence; they know nothing of Christ, and go through what they call baptism, which is contrary to the Word of God. So, according to the Word of God, Baptists cannot eat the Lord's supper with them, because we consider them in heresy and are unbaptized, and no church ever gave the Lord's supper to any person before they are baptized.

There are three things that constitute valid baptism: First, a believer; second, a proper administrator; third, a proper mode—immersion of a believer in water. "So every visible church of Christ may be considered a sacred inclosure, susceptible of entrance in but one way. In that inclosure is set the table of the Lord and the Lord of the table has prescribed the terms of admittance into that inclosure. Those who have complied with the terms and have entered in are the guardians of the table. They must see to it that it is approached only in the way which the Lord of the inclosure and of the table, has specified." It's the Lord's table, and not mine. If mine, I could invite, but the Lord's, who has prescribed the terms and no one has any right to change.

J. E. LOWE.

Bogue Chitto, Miss.

Rev. W. I. Allen removes from Pheba to become pastor of the Second church, Columbus.

Education Commission

Camden.

On Wednesday, September 22, Prof. R. L. Cooper, of Aberdeen, and the writer went to Camden by invitation and held a meeting, which lasted until Wednesday, the 29th. The results were forty-four additions to the church—thirty of this number by profession of faith; nearly \$2,000 raised to build a new church and a liberal offering made to the colleges. Rev. J. T. Ellis, of Goodman, is their much beloved pastor, and I believe the happiest man I have ever seen over the results of the meeting.

The County Agricultural High School is located here, with Prof. P. W. Berry as principal, and a splendid bunch of teachers supporting him. It can truly be said that Prof. Berry is one of the leading educators of the State. He and his efficient wife are doing a great work in this section—not only in the line of teaching, but for the Master also. May God bless this noble church as they launch out to do big things for Him and His glory.

We begin October nearing the \$50,000 mark, for which we are thankful to God and the brethren.

Yours for success,

W. E. FARR.

BIBLE LESSONS.

I want to call the attention of the brethren to your editorial of September 23, under the caption, "Sunday School Lesson System." It is worth while for every one to read it and if there are any who have not read it, they will be likely to read it a second or third time if they read it once.

As the editor calls for other plans besides the one suggested by himself, I beg to suggest a plan that I feel sure would be nearer Scriptural than any which has been or may be hereafter suggested, to-wit: Let all the family (parents and children) be promptly in their seats before the preaching hour, that all may help in the singing if they so desire, hear the Scripture reading and prayer that calls for God's blessings upon the children and the text that places before the young as well as the old, the Bible truth that is to be developed. Then, as I believe, the company of young people present would be so inspiring to the pastor as to make him indeed a "mouthpiece" for God in the matter of teaching them the all things whatsoever commanded. (Matt. 28:20.)

The Bible says nothing about Sunday Schools, but it does say much about a living ministry and preaching the gospel. This much we know about God's plan of saving sinners. Can we improve on it?

J. R. SAMPLE.

Pastor J. E. Thigpen has resigned at Flora but has as yet no definite plans. He is willing to serve the Lord as He directs.

TENTATIVE PROGRAM OF THE MISSISSIPPI BAPTIST CONVENTION.

Hattiesburg, Miss., November 10-12, 1915.

Wednesday Morning, Nov. 10.

- 9:00—Devotional Exercises.
- 9:30—Organization.
- 10:00—Address of Welcome.
- 10:15—Response.
- 10:30—Report of Program Committee.
- 10:45—Report of Committee on Layman's Work.
- 11:30—Report of Committee on B. Y. P. U.
- 12:15—Announcements and Adjournment.

Wednesday Afternoon.

- 2:15—Devotional Exercises.
- 2:30—Report of Board of Ministerial Education.
- 3:15—Report of Hospital Boards and Committee on Hospitals.
- 4:00—Announcement of Committees.
- 4:15—Adjournment.

Entertainment Wednesday.

- 4:15—Ride over the city of Hattiesburg.

Wednesday Evening.

- 6:00—Luncheon at Woman's College.
- 7:30—Devotional Exercises in College Chapel.
- 7:45—Reports of Mississippi Baptist Educational Interests.
- 1. Education Commission.
- 2. Report of College Trustees.
- 3. Committee on Denominational Education.

Thursday Morning.

- 8:45—Devotional Exercises.
- 9:15—Report of Committee on Woman's Work.
- 10:00—Report of Committee on Foreign Missions.
- 11:00—Report of Committee on Home Missions.
- 12:00—Unfinished and Miscellaneous Business and Adjournment.

Thursday Afternoon.

- 2:15—Devotional Exercises.
- 2:30—Report of Trustees of Orphanage and Committee on Orphanage.
- 3:15—Report of Committee on Publications.
- 4:00—Theological Seminaries.
- 4:30—Announcements and Adjournment.

Thursday Evening.

- 7:15—Devotional Exercises.
- 7:30—Report of Committee on Sunday Schools.
- 8:00—Report of Convention Board.
- 8:15—Report of Committee on State Missions and Adjournment.

Friday Morning.

- 8:45—Devotional Exercises.
- 9:15—Report of Committee on Temperance.
- 10:15—Report of Committee on Nominations.
- 10:30—Statistical Report.
- 10:45—Treasurer's Report.
- 11:00—Resolutions.
- 11:15—Miscellaneous Business.
- 11:30—Reading and Correcting Minutes.
- 12:00—Adjournment.

PERTINENT, BUT NOT IMPERTINENCE.

Much is said these days about the country church problem, and it is well that we turn our minds to this matter, for it is indeed a great problem. Especially is this true in Mississippi, where the great majority of our churches are in the country. The main task of State missions, through our Convention Board, is the enlistment and development of our country churches. At the same time increased amounts are sought from these country churches for the support of all denominational enterprises. This is all as it should be; yet a study of the present membership of our Convention Board reveals the fact that while it is composed of most excellent brethren, only one of the number, if I am not misinformed, is pastor of a country church, and not one lives away from the noise of the railway train.

It looks a little like "taxation without representation!"

Does it mean that there are no country pastors who are capable of dealing with this situation? If it does, then surely God has made a great mistake in putting a lot of brethren to a task for which they are altogether incapacitated.

The writer, for one, believes that, while none of us are doing all we might, the average country pastor is taking care of his interests about as well as the average town and city pastor.

The writer is far from believing that either of the things mentioned above was ever considered seriously by any nominating committee, and yet we are convinced that the lack of country brethren in the personnel of our Convention Board, as well as other boards, is a serious oversight.

Now for suggestions:

First, let our leaders compile a list of capable brethren, both pastors and laymen, who live in the country and work with our country churches, and submit this list to the nominating committee, with the request that they be given favorable consideration in making nominations.

Second, let our boards, instead of paying the expenses of the leaders in our work, in order for them to come together and discuss the work, spend the same money in getting together some of those who are not so well informed and who are unable to bear their own expenses to such meetings.

Third, let some of our really well equipped pastors pray God to give them the privilege of using their abilities where they will bring the largest returns—namely, in a country pastorate. If the Lord does not so indicate, then offer to exchange pulpits occasionally with your rural neighbor.

Fourth, with all due respect to any one who has been appointed, and with the distinct understanding that none have ever sought appointment, I would suggest that we give new pastors, coming into the State, time to get acquainted with affairs before we impose upon them the obligation of running them.

With no intention of being impertinent.

and with the hope that we shall seriously consider whether the matters suggested are pertinent to the great rural problem in Mississippi, I am,
Yours for progress,
WHAT U THINK.

CONVENTION AT HATTIESBURG.

Please give notice through the columns of your paper to the fact that the State Convention meets with the First church, Hattiesburg, November 10th. All messengers are expected to have their names in the hands of the committee not later than November 1st. Visitors, of course, will arrange about their own entertainment. All communications to be addressed to J. B. Walker, chairman; or N. R. McCullough, secretary general, committee on entertainment.

Yours truly,
N. R. McCULLOUGH.

SPECIAL NOTICE.

This notice is for those who have signed bonds for the Woman's College at Hattiesburg, and Clarke Memorial College at Newton. It is for the purpose of informing them where they are to send the money in payment of the coupons attached to these bonds.

All checks should be drawn to The Mississippi Baptist Education Commission, or to J. Benj. Lawrence, Superintendent, and mailed to J. Benj. Lawrence, Jackson, Miss. The commission's office is at Jackson, and all bonds are listed, card-indexed and deposited there. The administration of the office is in the hands of the superintendent, and all money has to be sent to him and is deposited by him and subject to check only by the treasurer, Mr. J. M. Hartfield.

I am making this notice because there have come several inquiries as to where and to whom the money should be sent. In this morning's mail I received a letter from President Johnson, of Hattiesburg, containing a check sent him for the college. It will greatly simplify matters if every one who has signed a bond for the colleges will keep this notice in mind. Send money to this office and the receipt will be mailed you the day we receive the money.

J. BENJ. LAWRENCE,
Superintendent.

SEMINARY OPENING.

Just a few lines to tell you of the Seminary opening. It is the largest in the history of the Seminary. On the first day we enrolled 225 men, and in the Training School, fifty-five women. Today, October 2, the total enrollment is far beyond the 300 mark, there being 253 men and more than seventy-five women on the class rolls of the Seminary.

The number of men present particularly emphasizes the importance of additional resources for our students' fund. Will you kindly call the attention of the pastors and churches to this matter, and urge them to send in their contributions to Mr. B. Pressley Smith, treasurer, as soon as possible?

Sincerely yours,
E. Y. MULLINS, President.

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Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

WANTED—A HUMAN.

With all the indictments that can be brought against the human race, to most of which we must plead guilty, there remains a quality which not only receives commendation, but to which we instinctively draw near. It is good to reflect that the adjective "humane" and the noun "humanity" bring before us a desirable quality of the race. There is nothing that "gets next to us" more than the quality of humanness. There is hardly anything that makes distance between a preacher and people more than the lack of it. The folks want to feel that the preacher is a man in the sense that he has flesh and blood, that he is made out of the same stuff they are, that he enjoys the same food and exercise and recreation and even sport that they do.

To be sure, there is a proper limit to be observed in satisfying this demand which preachers and people of good sense will generally be conscious of and give due regard to. We want to know that under the black coat and behind the white tie there is a human being like ourselves. He need not smoke, though some people might feel easier in his presence if he did; he ought not to indulge in questionable amusements, but there are legitimate forms of recreation. By some means he can and ought to say to his friends, "Handle me and see; for a spirit hath not flesh and bones as ye behold me having."

It is a mistake to think a preacher can be "too spiritual," but his spirituality ought not to be of a type that removes him from the everyday life of the people. That which makes him really spiritual will bring him into the real life and experiences of others. The greatest developer of spiritual life and the surest and closest tie between man and man is the experience of suffering. We are to rejoice with them that rejoice and to learn to weep with them that weep. Our happiness may lie simply on the surface but our sorrows are sure to go down to the roots of our being. Both of these are things that contribute to make the quality of humanness.

It is this universal experience of Jesus that makes Him the friend of men. He shared alike their joys and their sorrows.

He was a welcome guest at a marriage and contributed to its gladness; He watched with sympathetic interest the children in their play; He was the companion at many feasts where his conversation was the center of interest. But He was found in the death chamber and in the sick room, by the grave side and in the "house of mercy," Bethesda. He was Himself a man of sorrow and acquainted with grief; He bore our sicknesses and carried our diseases. And in that deeper sorrow of conflict with sin He suffered, being tempted. He was tempted in all points like as we are yet without sin. He knows from experience all that we pass through. He comes close to us and we can draw nigh with a true heart; we can come with boldness; yea, we can come to God through Him. It is not merely the humanity of Jesus but more, His humanness that makes Him easy of approach. Many of the exhortations and encouragements in Hebrews are based on this quality.

This quality in Him ought to be coveted by us. If we are to be like Him and do His work, we must have it. An unsympathetic attitude towards the pleasures of others drives them from us and a failure to enter into the deeper experiences of their sufferings would make us hard and unapproachable. Here, as everywhere, Jesus is our model and our hope.

QUERY AND ANSWER.

Query: A brother on a profession of faith in Christ is received into the church by baptism. After several years he tells the church that he was deceived, not converted. His name is erased from the roll of members. Again, after two or three years, he applies for membership on the ground that he has this time been regenerated, but does not submit to baptism. He was received and is still a member. Is this Scriptural? Is it baptistic?

Your brother,
J. W. HIGGINBOTHAM.

Answer: This question is one about which Baptists differ and on which some are specially sensitive. It ought to be studied honestly, dealt with frankly and tactfully in the spirit of brotherly love. The present writer gives his judgment as a deliberate conviction. In his own pastorates he has never known the case of one such as described above who did not wish to be baptized. They have invariably asked to be baptized and in most cases insisted upon it. In that case a careful examination ought to be made by the pastor in private to determine by all information to be had whether the candidate was really converted at the time of his first profession and previous to his baptism. This may lead the preacher and candidate to conclude that the first experience was a genuine conversion and that the party has only forgotten the cleansing from his old sins. In this case he will not wish to be baptized. This precaution is important because baptism or re-baptism is not to be performed lightly. But if both parties are convinced that the first profession of

faith was spurious and the party not really converted, then care should be taken that he is certainly regenerated now. This is important, because if he made a mistake the first time, he might do so again. But it is not impossible to really settle this question. There are and ought to be evidences sufficient.

In case it is determined that one was not converted before his baptism, then his baptism is not Christian baptism for that must certainly be the baptism of a Christian. It was simply a mistake. That such a one ought to be baptized if he afterwards becomes a Christian is shown both by the desire which the Spirit produces within him and the plain example of Scripture and the entire spirit of the New Testament which endorses only believers' baptism. Baptists insist that a man is to be baptized because he is saved and not that he may be saved. The baptism of an unsaved person is not only a mistake; it witnesses to what is not true in his case, namely that he is dead to sin and alive to God. When he does become dead to sin and alive to God, then he ought to witness it in baptism.

The Scripture that teaches us the proper course in this matter is found in Acts 19:1-7. Where Paul finds certain men who had been baptized without proper instruction and experience, he taught them the truth. They that received it were immediately baptized.

RANKIN COUNTY ASSOCIATION.

The meeting this year was with Oakdale church. It was our privilege to be present only the first day, but much was done in a short time. Helpful devotional exercises were conducted by Brother J. M. Steen, who read the Lord's prayer. Several brethren spoke. One of the best sermons we have heard for a long time was preached by Elder D. Jasper Miley. He preached the introductory sermon about ten years ago on the text, "We would see Jesus." His text this time was, "We have seen the Lord." We have asked for it for The Record and hope to print it soon. There was a great crowd—only a part of whom could get in the house. The dinner was good and abundant. The same officers were re-elected by acclamation. Moderator Wayne Sutton is in much better health than last year. Clerk Sol Welch keeps up the standard of the minutes. Miss Lackey conducted a brief but helpful woman's meeting, organizing a local W. M. U. In the afternoon the mission report was read and spoken to by J. M. Steen and Dr. Lawrence. Our secretary was at home and in good trim. It was here he preached his first sermon and conducted his first meeting. His old friends heard him with gladness and pride. Brother Miley read the report on publications and a number of brethren spoke good words for The Record, which made it easy for the editor. The hospital had a good report by Brother S. Morris and was well discussed by Rev. Bryan Simmons. The fellowship was fine and the churches had good reports.

WHAT ABOUT THE "MOVIES?"

What should be the attitude of Baptist preachers toward the moving picture show?

What should be the attitude of a church toward the business and toward the pastor who patronizes it?

What should be the attitude of the denomination toward the preachers who advocate and patronize it?

The reason for asking these questions is because of a statement made at the South Mississippi Encampment by a preacher, educator and leader, who said, "The moving picture show is the door to the theatre and the theater the door to hell."

If this question is to be decided upon the basis of personal inclination, if it is to be decided upon the basis of Christian liberty, if Jesus is to have the advantage of the reasonable doubt, we preachers ought to know which; for I confess that I think a Baptist preacher is out of place in one.

Hoping to hear from my brethren, I remain,
Yours fraternally,

L. G. GATES.

NOON PRAYER LEAGUE.

Ben Cox.

A letter signed "Mary Magdalene," says, "Sometime ago I entered your church for the 12:30 prayer meeting. I had a heavy heart and troubled mind, for I was a great sinner. My stepfather, a Jew, and my mother, an ignorant Roman Catholic, I had never had proper training. I heard of your noon-day meeting and was curious to see and hear. Oh! how I wanted help, needed help for soul, mind and body. The service was interesting and instructive to me. I wondered all through the hymns, sermon (you preached) and prayers, Will Jesus save me? Will He blot out my sins? Will Jesus wash me in His precious blood? How I longed and prayed for Jesus to lift me up and make a worker out of me! I promised God that I would go into the world and bring others to Him. From that day I have been a witness for the Lord. All my people have turned against me. God is my only friend and helper. No earthly props to lean on. Only the mighty arm of God who is able to lift me from earth to heaven. Jesus is able to heal soul, mind and body. If He had not taken charge of me I would have lost my mind and have been now either in the insane asylum or in hell. Praise the Lord I am now in my right mind."

People in thirty states are now members of the Noon Prayer League, signing this pledge, "Believing in the power of united prayer, I desire to become a member of the Noon Prayer League, and I pledge myself to be in prayer sometime between 12:30 and 1 p. m., daily, if possible, for the requests presented at the meeting."

Testimonies to answered prayer, requests, pledges joining the league and voluntary contributions can be sent to Benjamin Cox, Central Baptist church, Memphis, Tenn.

TIDINGS FROM MISSISSIPPI COLLEGE.

This session bids fair to be the greatest in the history of the college. Already more students have been enrolled than were present this time last year. Ambitious and promising young men have come from every section of the State. From DeSoto, Tippah and Lee, on the north; to Pike, Walthall and Jackson, on the South; from Lauderdale, Wayne and Green on the east, to Adams, Claiborne and Amite on the west. Not only have they come from Mississippi, but from Tennessee, Texas, Louisiana, Alabama, Colorado, Georgia, Italy and far-away China have they seen the light upon the hill top and come. What a privilege and what a responsibility have the Baptists who support and maintain this Christian institution!

There are 120 men in the self-help club. It is very inspiring to see these worthy fellows toiling, sacrificing that they may receive preparation for life. There are 100 men in Jennings Hall. The hall is being run on the co-operative plan this year. The plan is to bring the table board there this month within \$9.00. This will be a good deal cheaper than it has been heretofore. Mrs. White, the lady manager, and Mr. Sumrall, the student manager, are giving their time and attention to it, and it looks like they are going to make the new plan a great success. There are 125 or 130 men boarding out in town.

The new library building has been completed and occupied. It is the most handsome building on the campus. In the basement Professors Latimer and Weathersby have their class rooms. On the first floor is the library proper. Dr. Aven, Professors Eager, Sharp and Wallace have their class rooms on the second floor. The third story is given entirely to the work of the Philomathean and Hermean Literary Societies.

The Bible and all the science work is done in our new science building. Here we hope to have within a short time the best equipped laboratories in the entire South. Already we have gone far in that direction. Every year we are adding to our equipment, until now, no institution in the country can offer better advantages in the sciences than is offered here. A gentleman from Tennessee, a great railroad lawyer, a big Baptist, brought his son to Mississippi College this year in preference to sending him to the denominational schools of his own State, giving as his reason that our equipment was so much superior and the advantages offered here were so much greater. Thus it is being proved that our leaders were wise who launched the movement of a greater Mississippi College, and our Baptist hosts were patriotic and true who responded and who are still responding so nobly to the cause.

There has been but one thing to mar the beginning of this session's work. Our president had to submit to a very serious operation. For two or three days his life hung by a slender thread, but medical skill,

good nursing, Christian prayers, and the goodness of God have brought him back to us and he is now on the road to a speedy recovery. The dread that has been hanging over him for three or four years has been removed and within a week or two he will again put on the full harness and be ready to do more and better work than he has ever done before. The Baptists of Mississippi can rightfully boast of having the greatest college president in the South. None is wiser, none is more enthusiastic, none is more energetic, none is more sympathetic, none is more consecrated, than he who presides over this great institution. The Lord has been good to spare him. Brethren, pray that the Lord may continue to uphold his hands. Pray that this may be the greatest session in the entire history of the college, but do more than pray—help us to make it so. Tell Mississippi College to your friends and neighbors, preach Mississippi College in your pulpit, help Mississippi College with your substance. By so doing you will be rendering acceptable service, for surely the developing of Christian character is the Lord's work.

D. M. NELSON.

CLARKE MEMORIAL COLLEGE.

Our president, Dr. Venable, is lecturing at chapel now on Paul's letter to the Philippians. The students are getting a real study in Bible at the chapel hour. Every student in the college is required to take two years of Bible. Dr. Venable teaches the Bible and not some theory about the Bible. The ministerial students who come here are fortunate indeed for nowhere else outside of one of the great theological seminaries can be found as great Bible teacher and Greek scholar. Often Dr. Venable reads from the Greek Testament, in preference to the English, thereby getting the exact meaning of the great apostle. Our chapel period is forty-five minutes long, and we consider it the most important part of the day's work. With the Scripture as a text with Dr. Venable as the interpreter, sterling Christian character can but be the natural outcome in the students in the college.

Mrs. Joyner, our splendid voice and piano teacher, is giving weekly recitals on Monday mornings at eleven o'clock. Her students are making marked progress even in this short time.

It was my pleasure to be in attendance upon the Bay Springs Association and to represent Clarke Memorial College there. It was gratifying, indeed, to find the spirit growing rapidly in favor of real Christian education. Our Baptist brethren are waking up to this fact and it will mean a great deal to the church when all are thoroughly aroused along this line. We need hearty support in money, students and prayers.

CHARLES D. JOHNSON,
Faculty Secretary.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The books close October 31st.

Reports coming in from the field are encouraging.

Faith is putting your hand in God's hand and following where He leads without question.

To follow Christ is to become like Christ; to serve Him is to carry out His Spirit in all the relations of our lives; it is to try to make His will done in earth as it is done in heaven.

With cotton selling at twelve cents a pound, conditions are very much better than they were last year. Hence, in October, we ought to receive a great deal more for State missions than we did last October. Our State mission receipts up to the first of October are \$22,945.72. This leaves \$20,054.28 to be raised in October. For the 160,000 Baptists this is but a day's task. If every Sunday School in the State will raise the amount we have asked them to try to raise, and every church will raise the amount we have asked them to try to raise, the total will foot up the amount needed, and we can go to the convention in Hattiesburg with a clean slate. It is worth trying. Let every pastor and every layman in the State pull together for \$20,000 in October for State missions.

The Duplex Envelope and State Missions.

We are rejoiced to know that some of our strongest churches have put in the duplex envelope system and are taking their offerings for missions weekly through this system just as they take their offering for current expenses. Most of these churches are sending in their mission money monthly and dividing it in the proportion fixed by the State Convention in its budget. There is one difficulty, however, which is going to make it hard for us this year, and that is that the majority of these churches put on the duplex envelope system the first of May, which will give State missions a disadvantage. I am asking the pastors of these churches to call the attention of their brethren to this fact and take a special offering for State missions, which I am sure they will do. But we find it difficult after the envelope system has been put on to take special offerings, since in most cases, it is understood when a man gives through the envelope system that he is not to be asked to give in a public collection. This is one of the dangers of the envelope system. No church should ever get the idea that public collections are hurtful, for they are not. There is nothing that so stimulates to liberality as a public collection. We do mutually help one another by our giving and

unless every member knows what the other members are doing, he fails to get the stimulant necessary to inspire him to do his best.

But on account of these churches, and they being the strongest in the State, having the weekly plan of giving, and only having had it in operation since May, it is going to be necessary for all of us to do our best in this month in order to make up the amount that we have been receiving from these churches for State missions. After this year, of course, the weekly plan of giving will greatly facilitate our work and it is the thing that we want all of our churches to adopt, if they will put it on in the right spirit and push it as zealously as they push every other department of their work. We will have more to say about the envelope system and every-member canvass later on. Just at this juncture, we are interested in keeping our State mission contributions up to the notch set by the convention.

Public Collections and Mission Progress.

When Dr. Gambrell was elected superintendent of the mission work in Texas the last time, he announced to the brotherhood of the State that there would be at least four campaigns in Texas and that they would be real campaigns with as high pressure as it was possible brought to bear upon them, and that they would endeavor to secure a collection from every church in Texas in each one of the campaigns, and they hoped that the collections would be public.

He then proceeded to give some reasons for the campaigns and some reasons for the public collections. I shall not reproduce his article, and yet I want to call attention to the fact that a public collection is not only educational, but it should be, if properly handled, inspirational and a positive force in the development of the missionary spirit. Paul, in writing to the church at Rome, says, "I long to see you that I may impart to you some spiritual gift to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine." (Rom. 11:12.) Paul here sets forth the idea that seeing another's faith strengthens your own faith. Seeing another's Christian zeal will strengthen your own zeal. Likewise, seeing another's liberality expressed in gifts, when you know that these gifts mean sacrifice, will stimulate in you a like spirit of generosity and sacrifice. In the public offering, the church membership sees the spirit of liberality expressed in the members' gifts. And I feel that just as Paul stirred up the brethren by calling attention to what had been given by others, so should the pastor stir up the illiberal heart by showing the liberality of others.

Dr. Truett tells a story of a great collec-

tion that he once took for a church; and when it looked as if it was impossible to raise the amount, a widow who had to wash for a living, came forward and gave \$25 in order that the amount might be raised. When the membership, knowing the condition and sacrifice that it cost her, saw this gift, they burst forth in a volume of giving that not only raised the amount necessary, but more, and the people went away from that service feeling a new thrill, rejoicing in a new experience, and prepared for new kingdom enterprises.

That is what we need in Mississippi. It is not that we haven't the money, for we have. Our people were never in a better condition than they are today. There is plenty everywhere. In every town in the State new garages are being built and automobiles are being sold so fast that the companies manufacturing them can scarcely make the deliveries. Yes, we have plenty of money, but we haven't the spirit of liberality that we ought to have. But we never will have that spirit of liberality unless we are taught in that spirit, and I am candidly of the opinion that there is nothing that will generate this spirit like a sermon out of the heart of the pastor, who is consumed with the mission passion, and then a great public collection, in which the souls of men are lifted up in their efforts to glorify God with their substance.

I hope that every pastor in the State of Mississippi will see to it that his people have the benefit and the uplift that comes from a real worshipful offering for State missions. We have just one more month. Many of our churches will have only one more service. Let us have no vacancies on the list this year. Last year, over 500 of our churches gave nothing to State missions. Let us put these 500 on the contributing list. We can do it if we will; we will do it for we can.

PECULIAR REASONS WHY BAPTISTS SHOULD BE MISSIONARY.

J. F. Love, Corresponding Sec'y.

No man can claim a personal hope in Christ except on grounds which commit him to give Christ to others. We cannot enjoy gospel privileges without putting ourselves under bond to give these privileges to all men. All who know Christ and have gospel ministries are debtors to all who do not know Him and have not these privileges. But, as Paul said of others, if they might boast, he more, so may say that if other Christians have cause to be missionary, Baptists have greater cause.

I. We have an inspiring missionary history. We break with Baptist succession if we are not missionary. Missions distinguishes Baptist history as truly as does immersion. Baptists have suffered more for their missionary spirit than for their orthodoxy concerning the ordinances. The irrepressible missionary spirit has flared out through all their history, and it was to repress their

efforts to convert men that persecutions and imprisonments were visited upon them. The zeal with which they propagate their faith drew after them the watchdogs of the establishment in England, the ecclesiastical wolves of New England and a furious clergy in Virginia. There would not be much to be told about persecutions of our Baptist ancestors if they had not been missionary.

We have inspiring examples of missionary heroes. No man has yet written a history of Protestant missions without telling the story of some of those who made themselves and the Baptist denomination immortal by their missionary zeal, sacrifices and suffering. The whole Christian world is indebted to our denomination for the most inspiring example of modern missionary heroism. William Carey stands like a mighty pyramid on the plains of the past two hundred years, the loftiest and most renowned missionary hero of these two centuries. The story of no other missionary life since Carey died is more thrilling, nor has in it more of inspiration than the lives of Judson and his wives. There is not an evangelical denomination which has not received benedictions from this hero and the heroines who gave their lives with his to the cause of missions.

II.

We have had encouraging success in missionary labors. When Carey, the pioneer, began to talk missions in England, Baptists were a feeble folk, and he and they were laughed to scorn, but his spirit could not be daunted, and to the praise of the humble few who called themselves Baptists in his day, he it said that there were those who gave him their hands and hearts for his bold adventure. On the foreign field and at home Baptists have prosecuted missions with gratifying success from that day until now. There can probably not be mentioned any other denomination which, from such weakness and against such opposition, has forged to the front in missionary triumphs as has our own. When we began our missionary career on the American continent we were a handful and every hand was against us, but some of those who outraged the Baptist missionary spirits of the time, and were strong enough in numbers and influence to do us much hurt, have not today as many members in the whole country as Baptists add to their churches every ten years. That which has given us our growth, outstripped our adversaries and made us a great people is the missionary spirit which has characterized our history. We have succeeded because we were heralds of life and light to the people. We cannot give Christ to our fellows that we do not get numbers for our ranks. By missions we become mighty.

III.

Baptists have a message which is peculiarly missionary, and which commits them to gospel proclamation. Indeed we have nothing but a missionary message. According to our position a man must have Christ or he cannot have anything that is Christian. He is lost world without end if

he do not hear and believe the gospel. The gospel is the only thing which can free him from the terrible thralldom of sin. If we do not pay our debt of gospel proclamation, we doom our fellows to condemnation. Each man for himself must believe on the Lord Jesus Christ, or there is no hope for him. Each man must therefore have Christ preached to him. We do not offer the world any other remedy, or partial remedy.

IV.

We have no other way of increasing our numbers but by missionary labor. We make no conscripts. Our ranks must be replenished by converts. We have no ecclesiastical dragnet, no institutional compound. Some other denominations may survive as ecclesiastical bodies by ceremonial increment, but if Baptists are not missionary, they must soon inevitably be missing.

V.

We are committed to missions by the postulates of our faith. Our appeal is first to the Word of God as final authority. That Bible does not speak a plainer, more positive, more mandatory word upon any matter than it does upon this question of missions. If there is any authority in the Bible, and we are amendable to that authority, we must be missionary. All quibbling about the question, all the excuses we can rake up, all the criticisms we can launch at the missionary enterprise, will not excuse us of this duty. We simply must cease to appeal to the Scriptures or we must proclaim the gospel which they contain.

Then, we have set forth with ceaseless repetition, and emphasis, the fact that Christ and Christ only, that Christ and Him crucified is the only ground of human redemption. We have set this forth against ceremonialism, against ritualism and made it to distinguish Christianity from every other religion and every human philosophy. The blood of Jesus Christ, His Son, only is the redemptive efficacy for the lost world. That is our claim and we cannot make it and fail to be missionary.

VI.

The mission lands have need of our distinguishing principles. We carry the gospel in greater freedom and more completely stripped of superstitious accretions, and offer it with less admixture of ceremony, form and human element than others who are outrunning us to the fields of destitution and death. The benighted, backward, poor and simple men and women who make up the millions of heathenism need the gospel in its simplest purity and in its greatest vitality. We are under lasting obligations to hasten to them since we profess to hold the gospel in this form.

But we follow the preaching of a pure gospel with Christian forms which preserve it. The death and resurrection of Jesus constitute the saving efficacy of the missionary message. The Lord's supper and baptism as we hold them are forms which Christ gave to hold this vital missionary message. Our first task is to save the people, but we must also save the gospel, or we shall soon

be unable to save the people. A proper observance of the ordinances is divinely appointed to save the gospel. Already in so-called Christian lands, heresies which have eaten at the heart of the evangelical gospel, have followed the displacement of the ordinances. These heresies will run riot in Japan and China and Africa if our Baptist people are not there to set up the preserving ordinances to protect the saving gospel.

What is the logic of these peculiar reasons why Baptists should be missionary? It is simple and plain. We have in our churches men of learning and men without letters, but we have not in our church membership any who cannot see that it is our plain duty and our peculiar responsibility to be a missionary people. If others can give their sons and daughters, Baptists must give theirs; if others give their money to send their messages, Baptists should give more. We ought to be the most ready to go, the most liberal to give, the most fervent in prayer for foreign missions. It is a serious discount of our personal profession of Baptist faith if we have no part or a small and unworthy part in this enterprise. Our history, our heroes, our success, our message, our future growth, our fundamental faith and the religious need of the perishing millions — all commit us to a larger and enlarging missionary program.

MISSIONARY FACTS.

At every breath we draw four souls perish never having heard of Christ.

In the islands of the West Indies are nearly 5,000,000 unreached by the gospel.

The Christian population of India could be represented by the letters in the book of Isaiah.

The population of Japan is about 40,000,000, and the average parish of each missionary is about 100,000.

The children of India, walking four abreast and two feet apart, would make a procession 5,000 miles long.

During 1898 there were spent in the United States \$6,000,000 for chewing gum, \$10,000,000 for peanuts, and only \$5,000,000 for missions.

In 1859 you could buy a man in the Fiji islands for seven dollars, butcher him and eat him. Today the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for worship. What about the power and profit of foreign missions?—Missionary Review.

Rev. Gaines S. Dobbins, of Gloster, is chairman of the committee on publications. Brother Dobbins has made a close study of denominational journalism and is competent to say what needs to be done.

A good brother, calling at our office, said, "I want to pay my subscription to The Record. I can read it better when it's paid ahead." You can, too!

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR. Jackson
Young People's Leader.
MISS MARY RATLIFE. Raymond
College Correspondent.
MISS M. M. LACKEY. Jackson
Corresponding Secretary-Treasurer.
CENTRAL COMMITTEE.
MRS. G. W. RILEY, President. Houston
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Vice-President Northeast Division.
MRS. MARTIN BALL. Clarksdale
Vice-President Northwest Division.
MRS. A. J. AVEN. Clinton
Vice-President Southwest Division.
MRS. J. C. JARVIS. Laurel
Vice-President Southeast Division.
MRS. RHODA ENOCHS, Recording Secy. Jackson
Messadames W. A. McComb, C. C. Longest, L. M. Hobbs,
W. S. Smith, Jefferson Kent, L. P. Trotter, W. A. Borum,
A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Concerning Our Late President.

Raleigh, N. C., Sept. 18, 1915.

My Dear Miss Lackey:

Those of us who are at work in mission offices need not apologize to each other. I suppose, for delays in writing.

Your expressions of sorrow and sympathy in the time of our great loss meant much more than words could convey, and I want to thank you for myself, and the others included in your messages.

I was glad to attend to the matter of the flowers for your State. I selected an anchor with a standard. It was of white flowers, except one large cluster of purple asters near the base, and was a beautiful design, matching almost with the one sent from the Home Board.

Dear Mrs. Heck and the other members of the family seemed to derive real comfort from the beautiful flowers and telegrams that reached them. They realized afresh the loving esteem and almost reverent honor cherished in the hearts of the host of women for their leader.

We have not been able to give ourselves up to the usual grief, for our loss is so wonderfully her gain, and she so longed to depart and be with Him. Here in our own work we are trying to carry out the plans made earlier in the year, and Mrs. Jones, Miss Barrus and I have been visiting associations for the past three weeks. We know that she would wish it and we would like to feel that she knows and is with us in spirit. The ordeal has been very hard, however, and we have each been almost or really sick from these trips. I finish up my last of this schedule today.

Thank you for sending the poem from your gifted pen. I feel that it comes from an understanding heart, for so many of the lines speak the very spirit of her whose memory you so beautifully express. The words, "glad work" and "to think God's thoughts" seem a very part of Miss Heck herself. You know the first copy of her book, "Everyday Gladness" came from the publishers in time for her to see and understand that it was her book. She was unconscious after Monday noon, and breathed her last as easily as she had prayed through her beautiful little poem that she might.

May this great common sorrow be a great

common bond and uplift to those of us who remain, and an impetus to fresh zeal for Him whom she served so joyously.

Lovingly yours,

ELIZABETH N. BRIGGS.

Band and R. A. Superintendent.

Raleigh, N. C., Sept. 20, 1915.

My Dear Miss Lackey:

Ever since our meeting in Houston, there has been a letter of real gratitude in my heart for you, for the joy and blessing I have experienced through knowing you, and your loyalty and devotion to our Union. And especially since the death of our dear Miss Heck, have my thoughts turned to you in loving appreciation of your sympathy and help. I want to express for our entire Central Committee, as well as for myself, our deep appreciation for your loving message of sympathy, for the exquisite floral tribute from the Mississippi women, and especially for your own beautiful tribute to our loved one, which we are publishing in The Recorder. It is sweet to know how dearly she was loved and remembered, and it is an unspeakable comfort to those of us who are trying to bear the burden of the State work, to know that we have the love and sympathy and prayers of our sisters in the other states. Please express to your Central Committee, and through them to all your women, our sincere gratitude.

You must know something of what we feel as we face the work without her. Although we had been so long without her active leadership, we had never felt the full burden of responsibility until now. Pray for us dear friend, even as we pray for you, and our co-workers in the other states, that our lives may be blessed and more worthy to help fulfil her ideals for the Union. Our loss is great, but we know the work is even dearer to our Father than to us, and surely He will give us what is best.

His blessing and guidance be with you and your women in every undertaking!

Yours with love and gratitude,

BLANCH BARRUS,
Corresponding Secretary.

The Magee W. M. U.

The Magee W. M. U. held a memorial service on last Monday, in loving remembrance of our late president, Miss Fannie E. S. Heck. A beautiful passage written by Miss Mallory, expressed as "A Song of Faith," was read, followed by that gem of literature and love, Miss Heck's message to the Union, which reads so like a chapter in Revelation. Our pastor's wife then read Miss Heck's "Response," written from the "Chamber of Peace and the Room of the Blue Sky," when she learned that the "company of women would go with her all the way." Perhaps this was her last message to us.

Last on the program was the reading of that beautiful tribute of devotion and song, "In Memoriam," by our own beloved Miss Lackey. The program closed with thanksgiving and prayer; thanksgiving to God for

having given her to us, and a prayer for guidance in the selection of one to follow her, whose

"—earth-worn cross has been laid down,
To grasp instead a full-starred radiant crown."

A MEMBER.

A Quilting.

The W. M. U. of the First Baptist church, Grenada, celebrated the opening of their fall work by a picnic quilting, Thursday, September 9. After meeting at the church at 9 a. m., those in autos took the crowd out about one and a half miles to the spacious home of Mr. and Mrs. C. C. Provine, where they found a royal welcome and were given the untiring services of both Mr. and Mrs. Provine through the day.

They quilted four quilts, entirely finishing three, including the hemming. The fourth lacked a few shells, but Mrs. Provine and her neighbors kindly finished that the next morning.

The dinner was spread on a real picnic table under the great trees on the lawn, and was all a picnic dinner could be, for there were quantities of the best fried chicken, sandwiches, bread, stuffed eggs, pies, cakes, sweet peach pickle, etc., etc. Mr. and Mrs. Provine furnished cream and cake in abundance. Think of such a dinner and no boys to help eat it! But there were several little girls and really one live small boy, so with their help the dinner was fairly well consumed and greatly enjoyed.

Each member was asked to bring one dish, so the table was loaded and no one burdened.

Some thirty ladies worked that day and each went home happy with her heart full of beautiful memories. One daughter said her mother couldn't have enjoyed a trip to New York City any more.

There are no finer ladies than these of the First church, and "they have a mind to work."

Pray for us that we may be more and more useful.

Sincerely,
MRS. I. P. TROTTER.

We were sorry not to reach the Gulf Coast Association last week. When we got as far as Gulfport the storm struck us, and it was difficult to get across the street in safety. While the place of meeting, Long Beach, was only four miles away, it was almost impossible to reach it, the cars being out of commission. We heard there were about twenty-five persons present, but as the storm was growing worse, we considered prudence the better part of valor and retreated. Acting on the principle of "safety first" we took the first train back to Jackson. Wires were down, and it was necessary to cut them and remove the poles for the train to pass. There was great destruction of property and loss of life along the coast. We hope for better weather next time. The same conditions prevented our reaching the Lawrence County Association, much to our regret.

PURE RICH BLOOD
PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

STATE MISSIONS

The Only Text-Book on State Missions

The Commonwealths
and the Kingdom

By Frank W. Padelford, D. D.
Illustrated. Cloth 50 cents; net; paper, 35 cents net. Postage, 8 cents extra.

The story of State Missions finds adequate, graphic telling in these pages. From the days of Roger Williams, Baptists have had an increasing recognition of America as a field of evangelism among the Indians, among the settlers on the frontier, among the masses in the phenomenally growing cities, among the scattered dwellers in the vastness of western plains and mountain districts, among the incoming peoples from the ends of the earth, among Americans who are out of touch with the soul of Americanism. What State Convention work means, how wise the plan, enlightened the policy, far-reaching the endeavor, even men who contribute to the success have not always realized. Doctor Padelford has vision of clearness and words of simplicity; he makes us know the bigness of the task and the Christian sense of the campaign.

AMERICAN BAPTIST PUBLICATION SOCIETY

514 N. Grand Avenue, St. Louis, Mo.

STATE MISSIONS

THE CREOLES OF LOUISIANA, the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price \$1.00. Manufactured by VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.

JUST ONE SURE WAY TO CON-
QUER RHEUMATISM

If you have tried to get relief and failed, take "RENEWAR," the one sure remedy for Rheumatism, and be well. "RENEWAR" is a scientific formula that goes directly to the root of the trouble and kills Rheumatism by neutralizing the uric acid in the blood, thereby removing the cause of the trouble. It is a non-effervescent salt, easy and pleasant to take and sure and quick in results. Guaranteed to give relief, or your money back. Mr. W. P. Williams, Bank Cashier, of Irving, Ky., writes: "Renwar" is the best remedy for rheumatism I have ever found." For sale by all druggists, 50c or sent postpaid on receipt of price. WARNER DRUG CO., Nashville, Tenn.

Sunday School Lesson

BY A. J. AVEN

ELISHA HEALS NAAMAN, THE SYRIAN.

II Kings 5:1, 10, 14.

Introduction.

"We have already been introduced to Elisha from having studied about his call and his association with Elijah up to the time of the translation of the latter. Through his association with Elijah he became acquainted with the duties of his office and the conditions prevailing in the kingdoms of Judah and Israel. While the two prophets stood successively in the same relation to Israel, they were very different in their natures. Elisha was a rugged son of the wilderness, bold and self-denying. Elisha was less abrupt and stern in his manner, yet as faithful and devoted to the cause of Jehovah as was his illustrious predecessor. By Elijah's hand several miracles were wrought, but by Elisha's, twice as many. We have the dividing of the Jordan, the healing of the waters of Jericho, the destruction of the mocking children, the supply of water for the armies contending against the Moabites, and the increasing of the widow's oil. He restored to life the Shunammite child. He twice provided food in time of famine. In the first instance he healed the deadly pottage (II Kings 4:38-41); in the second, he fed a hundred men abundantly with a supply of food not sufficient for twenty. The healing of Naaman forms one of the most interesting stories in the Scriptures. It shows by illustration the power of Christ to cleanse away the malady of sin, presenting at the same time the conditions upon the remedy becomes effective."

The Lesson Teachings.

Worldly Greatness.—There is no mention made in the Bible of Naaman except in connection with the incident recorded here. But there is "a Jewish tradition, at least as old as the time of Josephus, and which may very well be a genuine one, which identifies him with the archer whose arrow, whether at random or not, struck Ahab with his mortal wound, and thus "gave deliverance to Syria." Whatever the explanation of Naaman's relation to Jehovah, the fact remains that "he was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria." But as great as he was subject to human ailments just the same as other men. So it is, all human flesh is heir to sin, and it makes no difference whether he be great or small, and must be cleansed by the same process.

The Greatness of Little Things.—In the eyes of the world perhaps the presence of the little girl in this story would be considered as a mere chance. But not so. God has His plans and His instrumentalities, and whatever is wrought out through

them is no chance happenings, but the fulfillment of a divine plan. Let us take into consideration that God is willing to use us as insignificant as we deem ourselves, if we will but put ourselves in His service. He knows what we are able to do, and will not assign us a task beyond our ability to accomplish.

God's Plan.—When it was known that there was a physician capable of healing the leper, the king thought to go about it in his own way, but it did not work out so smoothly. The king of Israel understood the seriousness of the situation, and was much upset at the request and really thought that the heathen king was seeking some occasion to declare war. But Elisha came to the rescue. The remedy he suggested to Naaman was so simple that it made "the great man" mad. So it often happens that the plan of salvation seems too simple, and men reject it. But it is the same to all. It is God's plan and must be adhered to, and that scrupulously. In the case of Naaman, he could not do so simple a thing, but nothing else would do. Of course there was no virtue in the fact of dipping in the river, but the virtue lay in the act of obedience. And when he had "dipped himself seven times in Jordan according to the saying of the man of God, he became clean."

A Missionary Thought.—We find here two chief characteristics in the little girl—a kind heart and an abiding faith in God. She wanted the "great man" saved. That is the spirit that makes great missionaries—they want the heathen saved. A noted English poet says, "What mighty contests rise from trivial things—" But note what a mighty lesson arises out of the work of this little girl—a captive girl! "She initiated the entire series of events which form the substance of this narrative." In her telling the story of where the healing power might be found, she not only bestowed a temporal blessing upon the one in whom she was interested, but she brought the name of her God to ears of the rulers in a heathen land.

Motto Text: "I am Jehovah that healeth thee." (Exodus 15:26.)

Grateful Papa.

Miss Curley kept a private school, and one morning was interviewing a new pupil.

"What does your father do to earn his living?" the teacher asked the little girl.

"Please, ma'am," was the prompt reply, "he doesn't live with us. My mamma supports me."

"Well, then," asked the teacher, "how does your mother earn her living?"

"Why," replied the little girl, in an artless manner, "she gets paid for staying away from father."—Argonaut.

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CALHOUN ASSOCIATION.

This body met in its fortieth annual session with Vardaman Baptist church, September 22, 1915. This association is composed of about forty-four churches. We organized by electing our last year officers: Rev. J. F. McKay, moderator; Brother J. M. Blue, clerk; and Brother A. L. Roanes, treasurer. Rev. J. S. Berry preached the introductory sermon, and to say the least of it, it was a great sermon. We held Brother Berry in high esteem for his work's sake. He took a collection of \$35.58 for the Orphans' Home. Rev. H. M. Long delivered a good sermon Wednesday night, which was highly appreciated. Rev. H. M. Long spoke for The Baptist Record and took subscriptions for the paper at every opportunity. Rev. J. S. Berry took subscriptions for the Orphanage Gem and The Home Field and the Foreign Mission Journal. Publications were well discussed and received a good hearing, as well as other subjects that came before the association. Rev. J. P. Harrington made fine talks on the great work he is doing as enlistment missionary. On Thursday night he preached an extra good sermon to a large congregation. It seemed that the sermon was well received. Rev. G. W. Riley, of Houston, Miss., and a few others were welcome visitors with us.

Many thanks are due the people of Vardaman and community for kindnesses and hospitality shown us while in their midst. The Calhoun Baptist Association will convene with the church at Sarepta, Thursday after the third Sunday in September, 1916. Rev. A. F. Brasher is to preach the introductory sermon. This writer was well cared for in the home of Brother S. T. Hawkins.

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Paris, Miss., R. F. D. 2.

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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

THE AFTERMATH.

Jessie N. Standifer.

For five years Margaret Morrison had been a teacher in a denominational college for girls in the West. She was a consistent, consecrated Christian, and regarded her work as a means of service for her Master.

One summer she returned to her home in a Southern state to spend her vacation. Her brother, Jack, came home from the State university where he had been a student for several years, soon after her arrival. The sister gathered from her brother's conversation that he had led a wild life while at school, and she was pained to find that he seemed to delight in reckless escapades and forbidden pastimes.

Margaret at once began a campaign to lead Jack to higher ideals. Their mother was dead, their father a busy professional man, and sister and brother were much together. Gradually the uplifting influence of the young woman's pure prayerful life was felt by the wayward boy. He was brought to realize that he was lacking in the one thing needed for the development of true manhood, and was induced to seek and find it.

Soon after his conversion, Jack sought out many of his former companions and led them to the cross.

"I have been praying the Lord to use me to lead my school-mates into right paths when I return to the university this fall," he confided to his sister one evening as they were going to prayer meeting.

"I trust that you may, Jack," replied the sister, fervently. "You must endeavor to undo the influence of your former life, if possible."

"There is one boy on my conscience day and night, Margaret. I led Bert Hunter into evil ways. I called it fun then—but it was sin; he is a wilder's only child. He was suspended for getting drunk just before our commencement."

"You're a noble ambition, Jack. I am expecting you to do great things, my boy."

Some time that summer an epidemic of typhoid fever broke out in the town in which the Morrises lived.

"I am going to nurse Joe Williams," Jack announced one evening. "The trained nurse is worn out, and Joe needs the most careful watching."

"You must use every precaution not to contract the disease," cautioned Margaret.

"I'll be careful."

When Joe Williams was convalescent, another friend of Jack's was stricken with fever, and there was a demand for his services as nurse. One sultry afternoon the latter part of the summer he came home with a headache.

"It's nothing," he insisted. "I am a little run down from sitting up so much, but there will not be any need for even one dose of physic. I'm almost cast-iron when it comes to toughness."

For two or three days Jack lounged around the house, declaring that he would soon be all right, but one morning he did not rise, and the doctor was summoned.

"Typhoid of the worst type," the physician said.

There followed weeks in which the young man raved in wild delirium. At last the fever left him, weak and spent, but in his right mind. He called his father and sister to his bedside one morning and requested them to do as he asked.

"Anything we can do will be a pleasure, my son," promised the father.

"I'm not be able to return to school this fall, father, and I want the money that you would have spent for my college expenses to pay Bert Hunter's way. Will you do that, father?"

"Yes, Jack, gladly. It will be my thank-offering for your recovery."

"And I want you, Margaret," the weak voice went on, "to go to Oakdale to see Mrs. Hunter and Bert the very first day that you can leave me. You must convince her that I was to blame for Bert's failure to make good in college last year. She must take this help, and give that boy another chance. Tell him I was all wrong—and I see it now. Will you go, Margaret?"

"Yes, dear boy. I will joyfully take your message."

"Thank you both."

For a few days Jack slowly improved. Then an act of imprudence in eating caused a relapse, and he grew rapidly worse. At sunrise one September day his spirit passed to the God who gave it.

The funeral was over, and those who had loved Jack Morrison again took up their routine of duties. Margaret prepared to return to her school in the West with a heavy heart. Life would never be the same without that dear brother, but she must now endeavor to do double work to make up for the loss of Jack. Had he been spared his life would have meant so much to the world. She wrote Mrs. Hunter of her brother's death, and of her intention to stop over for a day en route to the West, but received no answer. Nevertheless, with her father's check for several hundred dollars, payable to Bert Hunter, she stopped at the little country town in which the Hunters lived.

A small boy pointed out the residence she sought, and she made her way to the shabby little cottage with sorrowful thoughts. She was on a mission for Jack—and she must urge this errand boy to do the work her

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brother had planned in leading his fellows into right ways when he entered the university.

A pale, sad-eyed little woman was sitting on the porch, sewing.

"Is this Mrs. Hunter?" inquired Margaret.

"Yes. Will you come in?" asked the woman in a hopeless tone.

"I prefer the porch," replied Margaret. "You are Bert Hunter's mother?"

The woman started as though she had received a blow.

"What do you know of him?" she asked sharply.

"I know that he is a dear, lovable boy who was led astray by my own brother—who is now no more. I am Margaret Morrison."

The young woman paused, expecting an expression of sympathy from the mother of her brother's chum. But instead a hard resentful look crept into the woman's eyes, and the trembling lips closed firmly as though to hold in check words that were best not spoken.

"I have a surprise for Bert, which I trust will be pleasant for you both," Margaret continued. Jack wanted Bert to take his place in college, and have a chance to retrieve his past. Father sends this to defray his expenses at the university through this session."

She handed Mrs. Hunter a check which called for hundreds of dollars, but instead of receiving it, Bert's mother burst into tears.

"Haven't you heard about Bert?" she asked between sobs.

"No. Is—can it be that he, too, is dead?"

"Worse than dead. He was weak, and continued the habits of drinking and gambling he acquired at the university. He mortgaged his interest in our little home—and ran away. I haven't heard from him for two months. His life has been wrecked—ruined. What would a college degree be worth to a drunkard and gambler?"

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"Forgive—forgive—I didn't know!" moaned Jack's sister.

Margaret Morrison continued her journey West and resumed her work in the school. The session passed, and nothing was heard from Bert Hunter, although his mother had premised to let her know should his whereabouts be discovered.

A few days before the annual commencement, Margaret read in a city daily an account of the shooting of one Gilbert Hunter in a bar room in Fort Worth, Texas. By sending a telegraphic message she soon learned that the wounded man was not fatally injured, and that he had formerly lived in Oakvale, in her native state. She at once wired Mrs. Hunter of Bert's condition with a telegraphic check for the expenses of the trip. Twenty-four hours later the two women reached the prairie city, and found Bert weak and suffering, on a miserable bed in a room over a saloon. He was removed to

a comfortable boarding house, and given the tenderest care.

The day he was able to sit up, Margaret told her brother's friend of her father's intention to send him to the university.

"You must take the opportunities father wanted to give Jack, and be ready to enter school this fall, Bert. You must lead the boys—your old friends and Jack's—as he hoped to lead them."

Bert shook his head.

"It's not in me to lead, Miss Margaret. I am one of the many who follow. I have followed the wrong so long that it is going to take some strong props to keep me straight from this on. Mother and I have talked it over, and she is willing to go with me on a farm—little as I deserve the sacrifice. We are going to a state that has voted out the saloon, and I'll begin over again. I thank you for your interest—and your father's generous offer—but I'm weak, and going back to college would never undo what I have done. I must accept the aftermath of those misspent school days as my portion."

And realizing the truth of his words, Margaret could only pray that divine strength would be given Bert to lead the life he planned.

Dorothy Page

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TWO MEETINGS.

Hamburg.

On the first Sunday in August we began our meeting at Hamburg. Brother Bryan Simmons did the preaching, and those that know him know that it was done well. Brother Simmons is splendid help and we have learned to love him more. We hope at some future time to have him with us again.

The results of the meeting were several for baptism, the saints strengthened and the pastor and people knitted closer together. Our Sunday School has taken on new life and is larger in attendance than ever before. The church is thinking of going to one-half time another year.

Union.

We began our meeting here on the fourth Sunday in August. The pastor began the meeting on Sunday morning but was joined in the afternoon by Dr. G. S. Dobbins. Dr. Dobbins helped us at Union last year and we were so well pleased with the sample that we asked him to come back. It was the pastor's first time to be associated with Dr. Dobbins in a meeting. He is very pleasant and agreeable to work with. The pastor baptized nine and at the next service three more joined.

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TIP GOES TO SCHOOL.

By W. P. Chambers.

(Continued from last issue.)
The school also had increased in numbers. The most noted addition was the biggest girl, and her dog. The girl was named Jane and she had white hair and blue eyes, and her dog was a coal black fice, and his name was Prince. There was much talk in the community about mad dogs; and Jane scandalized the whole school by declaring that if attacked by a mad dog, she would hide Prince under her skirts and suffer herself to be bitten instead.

Apropos of the mad dog scare, one cloudy afternoon the school was not "let out" till dusk, (for the schoolmaster carried no watch); and before Tip and his sister had gone over one-half of the mile and a half they had to walk, darkness came on. They heard some noise—apparently behind them, and their fears converted it into the ravings of a mad dog, and they began to run. When their breath was entirely spent, and Tip was about ready to die from fright and fatigue, their father met them—he had started to see what was the matter.

But I started to tell you how Tip distinguished himself. In order to understand the incident it is necessary to state that there lived a few miles distant, a local Methodist preacher whose name was Baker. He was a short, heavy-set man, and at that time had become very fleshy, and Tip had often heard his mother speak of how "wide" Mr. Baker's back was. A short time previous there had been a "bridge raising" in the community. As the bridge was in sight of her uncle's house, Tip's mother had taken all her children and made it the occasion of a family visit. Tip went down to the creek where the men were at work placing the heavy timbers of the frame together. Among them was Mr. Baker.

Moved by an impulse that no healthy boy is likely to resist, Tip sought for something to throw into the water. Picking up a flat chip, and holding it by one corner he "sailed" it toward the stream. Any one who ever threw a flat chip in that manner, knows that its course in the air is somewhat erratic. Your baseball curves are not even in the same class. Sometimes they act very much like a boomerang.

This particular chip did. After gyrating over the stream awhile it returned to the bank, and struck Mr. Baker exactly at the crossing of his home-made suspenders. No, it was his galuses—men didn't wear suspenders in those days—so it struck him where his galuses crossed. (The man who wrote the dictionary spelled it "gallows" but he didn't live near the center of things like Tip did. He had probably always lived in town, and had no idea what a splendid sling a stout, home-made galus makes.)

The frightened boy couldn't help noticing how wide that particular back was. It didn't seem possible for the chip to have missed it, although it started in a different direc-

tion. With a vivid remembrance of this experience Tip had gone to school.

It was a custom after the last spelling lesson had been "said," to propound a lot of questions, such as "Who was the First Man?" "Who was the First Woman?" "Who was the oldest man?" etc. One afternoon the question "Who was the wisest man in the world?" came out clear and distinct. Tip was not standing up with the class,—his feet were dangling under the back bench. To his unbounded astonishment, no one seemed to answer the question—the easiest one of them all. After fidgeting and squirming, while each member of the spelling class acknowledged he didn't know, Tip electrified the whole school by piping out, "I know." All eyes were turned upon him, and he became a little confused at the attention he had attracted.

"Well, who is it?" asked the schoolmaster.

"Mr. Baker," was the triumphant reply.

It added nothing to Tip's complacency when he learned that the question had no reference to the size of a man, and really had been "Who was the wisest man in the world?" and that "Solomon" always had been, and always would be, the only true and correct answer.

In a few days the site of the school was changed. Another old dwelling house, three-quarters of a mile away, but on the same man's farm was emptied of the farm produce stored therein, and the school furniture had been moved and installed. A sort of double writing desk had been added to the equipment, but it was mostly utilized as a place to deposit dinner buckets and baskets. The little boys threw their headwear on the floor under this desk, as they entered the school room.

More scholars, if neither bigger nor better, came into the school. There was a boy named Sam who whittled and threw balls with his left hand, and he had two sisters who giggled when ever anything happened, whether it was funny or not. And when anything didn't happen, they giggled any how, just to keep in practice.

One day some of the boys killed a "thunder snake," whose bite always proved fatal the next time it thundered. And Jane, the biggest girl and the owner of Prince, threw the dead snake on Sam's wrist, although he was her first cousin, and it made Sam sick and he had to go home with a great white welt across his wrist where the snake had touched it. And there came up a thunder cloud before night, and everybody went home expecting to hear next morning that Sam was dead. And Sam himself came back to school.

One of the legacies inherited by these school boys was a lot of unused bee-gums, which were sections of a hollow log, sewed into proper lengths. There lacked one of being enough to go around, and so Tip have one between them. It was real fun to roll them down a slant and try to keep on the top side.

Even in this sport, Tip and his co-

partner were at a disadvantage, on account of their size. For one day the girls found a spring down in the edge of the branch, and they clawed out the sand till they made a big hole, and then asked the boys to put in a curb for them. And nothing else on the place was so suitable for that purpose, as the little boy's bee-gum, which was at once confiscated for the public good.

But Duncan, the biggest boy, made some concessions in their behalf; for he allowed them to roll on his gum, while he practiced standing on his head, and then hunting his pocket-knife and other "losable" articles.

The school perhaps "broke up." Tip had gone three weeks—fourteen days, to be exact. When he stopped he was within one leaf of "Baker," and the first word of his lesson was "B-a-b-e." And the held on to that lesson till he went to school again.

And his sister had got to "Asperity." Some other facts that Tip stored up in his memory were: that the owner of the farm where the school was taught had a yoke of oxen whose names were "Ball" and "Bright," and that the schoolmaster's wife was named Geneva and they had a baby named Jacqueline.

TRY THIS FOR YOUR HEALTH

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the spas of Europe and were almost invariably cured or greatly benefitted.

I believe that the Shiver Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name
Address
Shipping Point
(Please write distinctly)

An old French lawyer, writing of an estate he had just bought, added: "There is a chapel upon it in which my wife and I wish to be buried, if God spares our lives."

BIBLE SCHOOLS AND REVIVAL INSTITUTES.

To Pastors and Churches:

I am offering my services for special work in Bible Schools, or revival institutes, combining the features of both the Sunday School institute and the revival meetings. The work comprises particularly the following:

1. A series of lectures, or expository sermons, on the life of our Lord Jesus Christ, according to the harmony of the four gospels. This will be illustrated with a large and beautiful outline chart (the best thing ever published on the subject) and stereopticon pictures of approved character.
2. Methods of Bible study outline and made simple by demonstration.
3. The great cardinal doctrines of salvation, Bible reading and open discussions.
4. Revival prayer meetings, and
5. Special sermons on the signs of the times, and God's call to His people.

My terms are strictly evangelistic. A fee for all service for the free will offerings of an appreciative people.

I am not assuming any special claim to your support or patronage, nor appealing to your charity, but after forty-four years spent continuously in the ministry, and feeling a divine call now to this special work, I do not think it presumptuous to make this public announcement.

WALTER E. TYNES.
Hattiesburg, Miss.

DR. E. E. DUDLEY, D. D.

Dr. E. E. Dudley, of Jonesboro, Ark., has been called and accepted the pastorate of Main Street Church, Hattiesburg, Sunday, October 3, was his first day. There wasn't a single day's delay in the work. As I went out he came in.

Dudley is a man of God and is true to every cause of the Master. He preaches the gospel with power. A great church and a great preacher have met and they will do a great work. Main street is one of the best organized and best equipped churches in the South. They pay the best salary of any church in Mississippi. They stand on the firing line in every good cause. They know how to give. For five years they have given more than ten thousand dollars-per year. God be praised for their great service. We welcome you, Dr. Dudley. God's blessings be upon you and yours as you labor in our great State.

E. D. SOLOMON.
Meridian, Miss.

A coroner's jury in Maine reported thus: "Deceased came to his death by excessive drinking, producing apoplexy in the minds of the jury."

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PERSONAL OBLIGATIONS.

The gospel appeals to the individual, therefore, infants and idiots are not subjects of the gospel, neither are they eligible to baptism, nor to church membership. Jesus said, "He that heareth my words and believeth on him that sent me, hath everlasting life."—John 5:24.

Matt. 11:15, "He that hath ears to hear, let him hear." God has already spoken to us through His Son, and the apostles; men of His own choice, and inspired to write the New Testament, which is His last will to man.

Now, the question of the church is one of vast importance, since the church is the executive of His will. (Eph. 3:10-11.) "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Jesus said, "Ye are the light of the world," i. e., they were to teach the world.

I appreciate the fact that many good people claim that one church is as good as another, having been taught the branch theory. I heard a Methodist preacher say that God had too much sense to just build one church. He repeated that at nearly every service, and yet the folks praised him for being broad and liberal. But the one thing I have never heard any one say about him, they never spoke of being disloyal to Christ. The great majority of so-called Christians are courting the favor of the world, even to the extent of compromising the truth.

Prov. 23:23, "Buy the truth, and sell it not." Matt. 16:18, "And I say unto thee, that thou art Peter, and on this rock I will build my church." None are so blind as to deny that Jesus Christ, the Son of the living God, did build His own church, and when He left the earth, there was but the one church, and they had been entrusted with the kingdom of God, a visible organization with its laws and ordinances, just as Jesus wanted them to teach unto the end of the world.

Matt. 28:18-20, "Teach them whatsoever I have commanded you, and I will be with you even to the end of the world." Luke 22:20-29, "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me." This first church was united in one brotherhood, they had one treasurer. Acts 4:32-35, "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common, and with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." Acts 2:44, "And all that believed were together, and had all things common;" i. e., this church of believers were together,

they were united in reality. They had a doctrine, and those who come into its fellowship were required to continue in the doctrine. Acts 2:41-42, "Then they that gladly received His word were baptized; and the same day there were added unto them about three thousand souls, and they continued steadfastly in the apostles' doctrine and in fellowship, and in breaking of bread and prayers." Just here, we might ask what was their doctrine? Peter has just been relating the facts concerning the death, burial and resurrection of Jesus Christ from the dead, and that God had made him both Lord and Christ. He said in verse 21, "That whosoever shall call on the name of the Lord shall be saved." This agrees with Acts 10:43, and Romans 10:12, which makes repentance and faith precede baptism.

The true disciples of Jesus have continued in this doctrine until this day and will continue to the end. But those who substitute sprinkling for baptism and put before repentance, have perverted the order, as well as destroyed the symbol of the ordinance. They have lost that sweet fellowship that existed in the church at Jerusalem. This church was working under the immediate direction of the Holy Spirit, and surely they made no mistake as to doctrine and fellowship of the church.

The question may here arise, does the Bible justify the division of God's people into separate denominations? If so, where can that passage be found?

Luke 9:49, "And John said, Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us." Notice this plain, but often perverted statement. John found no objection to this man's work; there was no conflicting doctrines, or practice; it was the same work that the apostles themselves were doing, but the only objection that John raised was the violation of apostolic custom. Luke 10:7, "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither himself would come." Now, John thought that this man ought to go with them, i. e., in company with the twelve, but Jesus said that he should be let alone. Mark 9:39-40, "But Jesus said, Forbid him not; for there is no man which does a miracle in my name, that can lightly speak evil of me; for he that is not against us is of our part." One thing certain, he was neither doing nor teaching anything contrary to Christ and the apostles, except to violate the group law. This, however, was not to be condemned so long as they put no obstructions in the way of the Lord's work.

One more text has been quoted to prove the right to the existence of numerous denominations. John 10:16, "And other sheep I have which is not of this fold." Here they stop and leave off the real truth. Who was Jesus here alluding to? Not any of the Protestant churches, but doubtless the Gentiles. Isaiah 56:8, "The Lord God which gathereth the outcast of Israel saith, Yet will I

gather others to him, besides those that are gathered unto him." Notice carefully the statement of Jesus in John 10:16, referring to the other sheep, said, "Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Now, these words are plain enough for any but the blind to see that instead of this justifying the separate denominations, it condemns it. If Christ or the apostles ever left one word on record to justify the division of His body, the church, I never have found it, neither do I expect to find it.

In concluding this article, let me give just a few passages which are very conclusive on this subject. Eph. 4:3-5, "Endeavoring to keep the unity of the spirit in the bond of peace, there is one body (church) (verse 12) and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Read Rom. 16:17-18, which gives a reason for divisions, and condemns those who cause divisions. I Cor. 1:10-13, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment." Now, we could multiply text proving the unity of the church as kept by the apostles, but we will leave this subject here for the present. We hope to write on the church soon.

E. H. GARNER.
Beaumont, Texas, 1660 Laurel Avenue.

In a small New England town, the janitor of the schoolhouse, much to the surprise of his friends, resigned his office. When he was asked why he did so, he said:

"I'm honest and mean to be above suspicion. If I find anything when sweepin' the school, I allus return it. A few days ago I read on the blackboard, 'Find the greatest common divisor.' Well, I looked all over for it, but I wouldn't know the thing if I bumped into it. Last night, in big writin' on the board, it said, 'Find the least common multiple.' So I says to myself, 'Both these things are lost now, and I'll be accused of takin' 'em. So I just up and left.'"

Slender persons formed the subject of conversation at a social gathering recently, when David F. Houston, the secretary of agriculture, told this about a doctor:

The doctor was very thin. One afternoon a small newsboy entered his office, and on opening the door to the inner room, he was confronted by a grinning skeleton. He gave a terrified yell, and dashed for the middle of the street, panting for breath.

"That's all right, little boy," soothingly said the doctor, who had hastened to the door on hearing the yell. "Come in, and I'll buy one of your papers."

"No, you don't!" was the rejoinder of the boy. "You can't fool me, even if you have got your clothes on!"

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FIFTEENTH AVENUE, HATTIESBURG.

The Fifteenth avenue church had a great day yesterday—443 in the Sunday School and \$53.80 for State mission. We had large enthusiastic congregations and twenty-one additions—two for baptism, and one baptized. We have had a royal welcome. Last Friday night the church gave a large and beautiful reception to pastor and family. We are indeed happy in our new home and field. Come to see us.

E. D. SOLOMON.
Meridian, Miss.

An eight-year-old lad was asked to write out what he considered a good dinner bill of fare for Thanksgiving. The Western Christian Advocate gives his menu:

"First course—mince pie. Second course—pumpkin pie and turkey. Third course—Lemon pie, turkey, cranberries. Fourth course—Custard pie, apple pie, mince pie, chocolate pie, ice cream, and plum pudding. Desert—Pie."

Wayne MacVeagh, the lawyer and diplomat, has on the outskirts of Philadelphia an admirable stock farm. One day last summer some poor children were permitted to go over his farm, and when their inspection was done, to each of them was given a glass of milk.

The milk was excellent. It came, in fact, from a two-thousand-dollar cow.

"Well, boys, how do you like it?" the farmer said, when they had drained their glasses.

"Gee! Fine!" said one little fellow. Then after a pause, he added: "I wisht our milkman kep' a cow."

Bob Ingersoll years ago was talking with an old colored woman in Washington upon religious matters.

"Do you really believe, aunty," said he, "that people are made out of dust?"

"Yes, sah! the Bible says dey is, an' I believes it."

"But what is done in wet weather when there's nothing but mud?"

"Den I spects dey make infiduls an' sich truck!"

NEWS IN THE CIRCLE

MARTIN BALL

Dr. E. E. Dudley has resigned the First church, Jonesboro, Ark., to accept the Main street church, Hattiesburg. We extend a cordial welcome to Dr. Dudley.

Evangelist Sid Williams will begin a series of meetings with the Third church, Owensboro, Ky., October 24. He will be assisted in the song service by J. A. Brown.

Rev. H. N. Quisenberry has resigned the church at Covington, Tenn., and will return to Virginia. Covington is one of the best churches in West Tennessee.

Dr. Geo. W. Truett, of Dallas, Texas, will assist Pastor C. C. Coleman in a meeting at the Citadel Square church, Charleston, S. C., beginning November 3.

There was a sweeping victory for prohibition in South Carolina—35,755 for and 15,107 against. These figures will be changed some, but the proportion will remain.

Rev. J. C. Collum, who recently resigned the First church, Charleston, S. C., has been called to the church at Georgetown, same state. It is thought he will accept.

Pastor J. W. Lee, of Batesville, is assisting Dr. J. M. Walker at Crestwood, Ky., in a great revival. We have no more successful and efficient pastor in the State than Brother Lee.

Rev. G. C. Epps, of Carrollton, Texas, has been called to the Central church, Darlington, S. C. He accepts and will begin work, October first. This brings him back to his old home.

Rev. T. V. Herndon, after a pastorate of four years at Brownsville, Texas, will enter the seminary at Louisville, Ky. Under present existing circumstances, we think that a wise step.

Pastor L. E. Barton, of Jackson Hill church, Atlanta, Ga., is being aided in a great meeting by Evangelist T. T. Martin. There were twenty-four additions at the end of the first week.

Rev. Dillard M. Carter, of Jonesboro, has accepted a call to the church at Harrisburg, Ark., and will move to the field at once. He recently held a successful meeting in Jonesboro.

Mrs. Silena M. Holman, president of the Tennessee W. C. T. U., died at her home in Fayetteville, Tenn., September 13. She has served as head of the W. C. T. U. since 1900. She was a devout Christian.

The funeral of Dr. Howard Lee Jones was largely attended by visitors from the several pastorates. The exercises were simple, at his request. The last words were spoken by Dr. Jno. E. White, of Anderson, a college mate and life-long friend.

President M. B. Adams is delighted with the prospect of Georgetown College, Kentucky. There were eighty-eight more matriculates at the close of the first week than at the same period last year.

At the close of four years' successful work in the First church, Tallahassee, Fla., Pastor J. D. Adcock dedicated a \$40,000 meeting house. It is an imposing structure, having a seating capacity of 1,200.

The papers announce the death of Howard Lee Jones, president of Coker College, S. C. He was the son of Dr. J. Wm. Jones, and one of the famous Jones brothers—preachers of the Word. We extend sympathy to the sorrowing ones.

Rev. W. E. Fendley recently assisted Pastor W. W. Carlton, of Clanton, Ala., in a gracious meeting. There were fifty-two additions to the church—forty-one for baptism. Brother Fendley is making fine progress in the work at Geneva, Ala.

Dr. John Clifford, who had served as pastor of the Westbourne Park church, London, England, for fifty-seven years, on retiring, said of his successor, Rev. S. W. Hughes, that "he was coming to a home, not simply to a church, but a brotherhood. He would have co-operation, sympathy, prayer and generous and kindly consideration."

THE TROUBLE IS NOT INSIDE.

The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt Rheum, etc., cannot be killed internally. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist, of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. One of 15 years standing." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

ORDINATION SERVICE.

By request of the church at Unity, the Baptist church at Unity set apart to the work of the gospel ministry Brother Maurice Ball on the 21st day of September, 1915. Brethren Alex Hughes and Stephens were invited to look into the fitness of Brother Ball for the work to which he believed God had called him. After hearing the candidate's religious experience and call to the ministry, and an examination, led by Brother Hughes and Brother Stephens, the examination being satisfactory, the church called for his ordination. The charge was delivered by Brother Hughes and the ordination prayer was offered by Brother Stephens. After the laying on of hands, the benediction was pronounced by Brother Hughes.

Brother Ball is a native of Green county, Miss. The church and community hope for him success as a preacher.

Done in conference, this 21st day of September, 1915.

N. R. KECHEN, Clerk pro tem.

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BAPTIST SUNDAY SCHOOL BOARD

Nashville, Tennessee

MY SUMMER'S WORK.

My first meeting was with Bethlehem church (Jones county), embracing the fourth Sunday in July, with Rev. R. W. Thurman doing the preaching. Visible results were twelve additions to the church, ten for baptism and two by letter, and the church greatly revived.

The second Sunday in August I was with Pleasant Grove church, in Wayne county, where I did my own preaching. The visible results were twelve additions to the church—ten for baptism and two by letter.

The third Sunday in August I had Brother R. W. Thurman with me again at Myrick (Jones county), this being the greatest meeting ever held with that church since its organization. The people came in great crowds to hear the gospel preached. Brother Thurman seemed to be at his best, and much good was done there. There were nineteen additions to the church, thirteen by baptism and five by letter, and one restored.

On the fifth Sunday in August I was with Friendship church (Jones county). This church was without a pastor at that time, and I held a four days' meeting there. The church was greatly revived.

The first Sunday in September I was with Brother J. E. Coatney at Shady Grove (Wayne county). We had a great meeting. Five were received for baptism and two by letter.

The second Sunday in September I was with Rev. L. D. Bassett at Tucker (Jones county), where we had a good meeting from the very beginning. This is another place where people like to go to church. There were more than could be seated. The people of that community are becoming more interested in church going. This was a great revival. Four were received for baptism and three by letter.

The third Sunday in September found me with the Tallahala Association, where we had a harmonious session.

G. P. HARRIS.

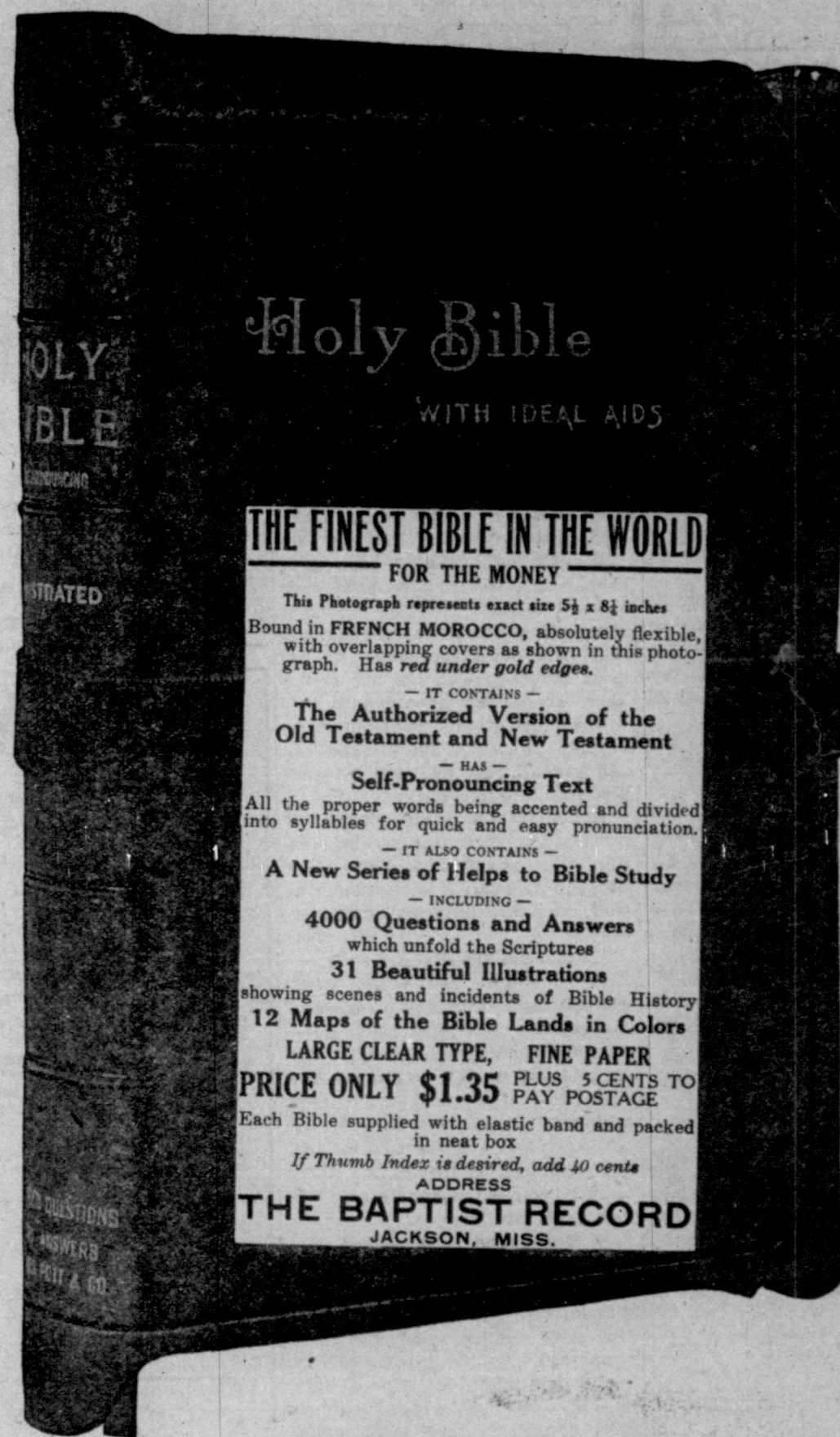
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YOUR HEART

is closely connected with your nerves, so close in fact that anything which affects your nerves must necessarily affect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and \$1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.



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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MRS. MARY FRANCIS.

Sister Mary Francis has passed to her reward after a long and useful career. She was born in Copiah county, Miss., March 19, 1837, and died July 20, 1915. At the age of twenty-one she became a Christian and was baptized by Rev. William Bailey into the fellowship of Mt. Zion Baptist church, five miles west of Brookhaven.

She was married the first time to Alfred Murray and became the mother of two children. The last marriage was to Nathaniel Francis. To them were born eight sons and two daughters, two of whom went on before her. She spent most of her Christian life in the fellowship of the Pilgrim Rest church. With the exception of two years with the Mt. Olivet church the rest of her days were spent at Crystal Springs. Shut in for many months, and when the end came, she was ready to go.

She made her home with her son, T. N. Francis, who, with his family, gave her every attention, loving sympathizing hearts could render. Often in her last illness she wondered why the Lord spared her to this suffering, yet would refrain from complaining. As she lived, so she died, in the triumphs of the Christian's hope of a better and brighter beyond. Her body was laid to rest in the burying ground at Hopewell church, to await the morning of the resurrection.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

"AMMUNITION."

By Krupp, in The Standard.

"The Preaching of the Pug."

The other day I met a dog on the street, a poodle, pudgy, fat, bleary, wheezy, coarse and uncomfortable. He had tried to be comfortable. That had been his theology. Lazy and selfish, he had lived to eat and sleep. Wish I could have given him a chloroform sleep. He was not much of a dog because there was too much dog about him. He had too much tissue in storage. He had gathered and kept more than he could profitably or gracefully use. He had lived to get and was coarse and disgusting.

I met a man. He was fat, pudgy, wheezy, lumbering, porky, uncomfortable, gross. He was less than a man physically because there was too much of him, or too much sticking to him—loaded down with in-

active fat. He was mostly collective tissue.

Whether this was from physical abnormality, as much obesity is, or due to indulgence, matters not.

Fat is Not Fitness.

People loathe it who have it. Clean-cut bodies of active and usable fiber with only such fat as nourishes best vitality — these are the people admired and with comfortable self-respect.

The principle persists, but some way it gets fogged. Many a man and many a woman is fat, pudgy, obese and therefore gross with money. They have lived to get. This has been their theology, their philosophy, their daily maxim — "Bosh on what Christ says! He that saves his life keeps it." They have lived to get. They have got. They have kept. It lies on them in folds. Our brains skid from the road of right thinking and we call them wealthy (supreme in weal), rich, fortunate, etc. But they are just plain fat. They have more than can gracefully be used upon themselves and preserve clean-cut simplicity, which alone is beauty, and they have not grace enough to use it on others. This is not pretty. There are no fair lines in lard.

The ideal of the poodle in terms of high finance: Get all you can and can all you get, turn all your products into preserves.

Money at best is but a means of transmuting power from terms of human effort into terms of divine blessedness. At worst it is fat, stored up stuff, therefore unbecoming and debasing.

Financial Obesity is Gross.

Do we call a man "well fixed" who has more flesh than he can use? The reverse. Fat in a pig is a desideratum because you can kill the pig and eat it. (Is it strange how some "love" the rich, and plot their killing?) In finances, it is an advertisement of a selfish soul, of that spirit of "men" which caused Christ to call Peter Satan and to say, "He that saves life loses it."

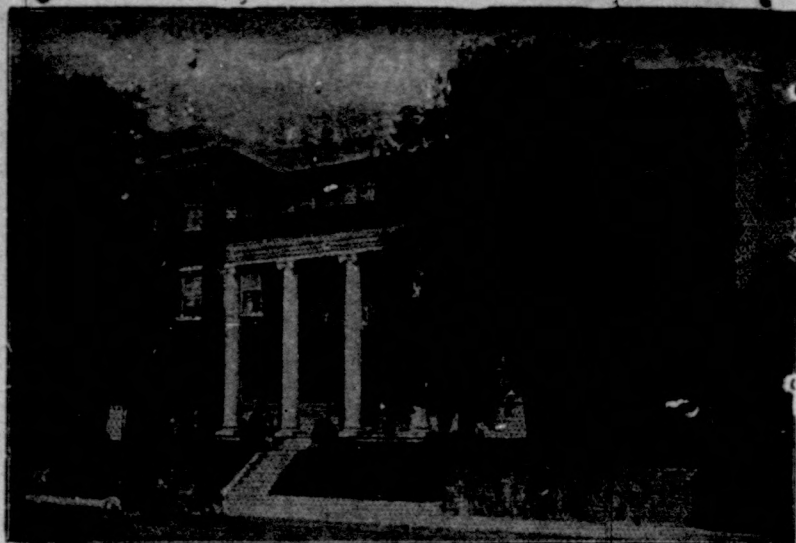
The Useful is Beautiful.

Let a man keep his money going and blessing if he would be beautiful and not let too much stick to him. We admire the clean and strong-bodied collie or Airedale or hound that thinks in terms of serving his master. Why then should we deify apparently successful selfishness? Why crown the man who thinks only of how the universe can serve him?

Remember the poodle can roll down but cannot climb.

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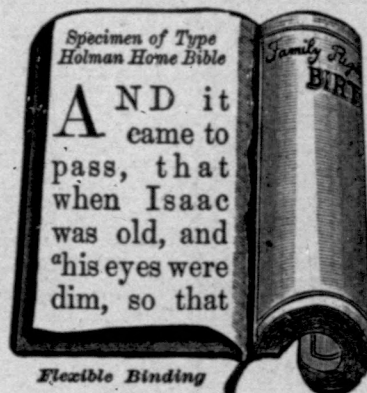
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